لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Shahadat 1349—April 1970

EDITORS

S. D. AHMAD M. G. AHMAD

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THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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Salat and Zakat in Islam—II

By Khalifatul Masih III

The second quality of the prayer is that as a result of it none other than God remains and whatever kinship there is, subsists through God, in the light of His commands. The third is that one's own self loses its identity ; it is handed over to God.

Throwing light on this subject, the Promised Messiah (peace and blessings be on him) has come up with the upshot that for this true and basic prayer two concepts are necessary. One is that of the Majesty and magnificence of Allah, the Sublime, and the knowledge of His person and insight into His attributes and the realization of the verity that all these perfect attributives are operative and that no foreign body dare obstruct their working and that whenever His attribute flashes all that is anta-

gonistically disposed to it is annihilated and perishes.

In short, one concept that takes hold of the soul and which infact ought to is that Allah, the Supreme, has tremendous glory and majesty and is possessed of excellences and all these excellences of His are operative and no other power or property or strategy or device can be successful and effective against these attributes of Allah, the Supreme.

The second concept is that one's ego is nothing. This concept is of one's humility and negation. In fact, the station of worshipfulness is not attained until man is grounded in the truth that he is nobody and in spite of being a nonentity he is commanded to serve. In brief, inspite of realization of his own nothingness and negation, he believes that Allah, the Great, will grant him power and support (He certainly grants His help and backing) then that very non-entity gets the ability to work his way to the pleasure of Allah, the Illustrious. As a result of these two concepts man acquires that true basic prayer which has three characteristics, that is, by means of which the petitioner is endowed with three qualities materializing in the erection of the structure of the palace which is spiritually the palace of paradise here and in the hereafter.

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In (يقيمون الصلوة) "They keep up prayer" the conventional prayer which on Friday follows the sermon or the sundown and late evening or morning and early after-noon and late-after-noon prayer is not meant. In fact this basic prayer is related to all the dues of Allah. No due of Allah will have been honored if it were not based on this foundation. For, if man were to regard himself as some entity how will he then be enabled to render the due of God. If he were to regard other than Allah some entity he would be in no position to honor the due of God. This then is the basic prayer that is obligatory on every Muslim which links man with Allah, the Glorious, in a love knot for which man has been created and he becomes eligible to the prizes which Allah has allocated for the believing

servant.

The expression (يقيمون الصلوة) "they keep up prayers" has been used in the beginning of Surah Baqra in this very sense. In short, the soul of worship is this prayer without which the worship of visible form is a dead carcass. But if this worship is animated by this soul of prayer then it becomes live and the live makes a link with the living. The live soul then finds contact with God. In the discharge of the dues of Allah this prayer is the soul of worship. It is this prayer that has been mentioned here.

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Some duties of worship are related to dues of fellow-creatures. In a sense *Zakat* (purification tax) is related to all the dues but directly it is chiefly and outstandingly concerned with dues of fellow-creatures.

I deeply pondered the point. In my opinion it is wrong to relate it solely to dues of fellow-creatures ; it is obviously the soul of service. It is pre-eminently related to the discharge of the dues of mankind and to human service. The relationship of man to Allah, the Glorious, is a little different from that of service ; it is not one of a bare servant. It is in fact that of a dedicatee. It is therefore not very prominent in this realm but it is any way related to it. From another angle, Zakat is the other plinth of the eleven points referred to in (مخلصين له الدين) "Sincere in obedience to Him." This is not the Zakat in pursuance of the terms whereof fortieth part or some other allocation under other obligatory subscriptions are made. *Zakat* has different meaning and in certain verses of the Quran all the literal meaning apply and there we come across a very fine explication.

The meaning of Zakat which, I feel, represents its basic reality is that only Allah's right should be recognized and He should be believed as the exclusive owner and in the allocation of this Divine right with which He has entrusted a man disbursement should be made in accordance with the lines laid down by Him. Zakat would thus mean مما رزقنهم هم ينفقون (They

spend of what we have provided them) ; for instance, whatever is mine or whatever is the property of anyone of you, in fact belongs to Allah, the Supreme, and the whole of this gift should be disposed of in accordance with the command and directive of the original owner ; the due should be rendered where He has vested the right. Islam is a charming faith. It did not stop at allocating rights of different parties. In fact it fixed tbe personal rights of the individual as well and commanded its discharge. If these rights had not been assigned nobody would have been entitled to any personal appropriation. The Holy Prophet (blessings and peace of Allaah be on him) said و لنفسك عليك حقا "And thy person has a right over thee that has been appointed by God the Sublime, which thou shouldst honor".

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For instance, the personal right of an individual is that he should be provided with balanced diet so that his health is sustained and he may thereby be enabled to honor his commitments ; he should feel that every breath of his life is a gift of Allah, the Glorious and life is therefore His and that the individual has no right to spend his days as he pleases. When a man feels sleepy his tired body needs restful slumber ; the servant of Allah starts wondering why he should sleep. Did God grant him the right that when he got tired in this world and should need a spell of sleep and will he then be able to satisfy this need with all the conditions laid down by Islam with great clarity ? This then is a right ; it was God's dominion and by His mercy He granted this right. When we look at it from this angle we find the Holy Quran saying جعلنا نومكم سباتاً We made your sleep the source of relaxation for you (the Quran (78 : 10). What was the need for this declaration ? There should be some wisdom behind it. There are indeed lots of wisdom in the declaration, "We made your sleep a source of relaxation for you".

One wisdom underlying it is that God says that if he

were not to enjoy relaxation and rest for a few moments of his life and re-invigorate his powers and regain full vitality he had no right to sleep but that since He made the body in such a way that the heart and mind and the frame are prone to fatigue and feel the need for sleep, it is therefore that He declared و لنفسك عليك حقا "Thy person has a right over thee" and one of its rights is that when it gets tired and needs rest and relaxation it should go to sleep. In short all the moments of life belong to Allah, the Sublime. By His grace Allah, the Glorious, conceded to us the right to sleep and permitted us to enjoy it. The servant of God would have otherwise preferred death but would not have permitted himself so much as a nap. For, he had at the same time the directive to تخلقوا باخلاق الله "Cultivate the ways of Allah" and like the way of Allah

لا تاخذه سنة و لا نوم

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"Sleep and napping sieze Him not, The Quran-al-Baqra 256" he would have decided never to sleep. But Allah, the Magnificent, said that man's powers would deteriorate bit by bit while his responsibilities would keep growing, he will not be able to discharge them and therefore He assigned for man the right to sleep. And when it is said يوتون الزكوة "they pay Zakat" or "spend of what We have given them", it means the servants of God believe that everything belongs to Allah, the Sublime, and endorse the use and disbursement of every item in terms of directives of God and claim no right of their own.

It is said about one of our venerable elders that he was used to sporting costly cloaks. Answering his critics he said he ate not a morsel of food but when commanded by God to do so and did not wear a costly robe but by the command of God.

In fact Allah, the Excellent, addresses every man in the same manner. He accosts some with His word by re-stating the rights that have been established in the practice and precept of the Holy Prophet (peace and blessings of Allah be on him). To some He would not repeat, they being there already as

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fixtures-the Lord of glory has laid down the rights of neighbors, the rights of relations, the rights of fellow-residents in a locality, the rights of mankind, in short, the rights of every one, with the warning that it was not the province of man to allocate rights, even his personal rights unless they carried His sanction. This, in fine, is the meaning of Zakat i.e. taking everything as God's and all rights exclusively His and every bit as His grant, spending as much as has been allocated for a set purpose and appropriating whatever is assigned as one's own portion or rendering to another person his due as fixed by Allah, the Supreme. This is Zakat and it is the basis. As I have said before it is concerned pre-eminently with dues of fellow-men but is also concerned in a way with every duty of worship.

In short, the Divine declaration is that man has been created to serve Him and is therefore commanded to woship Him (مخلصين له الدين) with sincerity of obedience to Him, in other words, by observing all the requirements of worship as laid down by Allah, the Magnificent, in the Holy Quran. Again, you are not obligated to respect these duties for a few days and then have a respite but that you have to be حنفاء (Hunafa) upright, steady of feet, if you really want to merit the grace of God. If you want a happy end you will have to persevere in uprightness.

Secondly, you will have to keep alive the spirit of worshipfulness and you cannot do so by yourselves. You will have therefore to call upon Him to sustain your spirit of service and to grant you the strength to keep it up.

You should therefore keep two concepts in your mind, firstly, that Allah is the Lord of great glory and majesty and possessed of all excellences which are continuously operative and are never suspended and that whatever effort and exertion is made against His effective attributes shall come to naught. Secondly, one should regard himself as wretched and insignificant incapable of achieving anything except by the leave and help of Allah, the Glorious. These two concepts keep this spirit

alive and awake and when these concepts quicken the soul then three qualities are generated in the soul. It is then alone that the building which is concerned with worship and its requirements can be raised.

He next said that prayer of this quality is not enough. One has also to acknowledge that whatever of powers, faculties, knowledge, vitality, family connections, prestige, the mineral resources of the soil of one's habitat or the other goods and supplies available to one from other countries, the agricultural and mineral products, even every moment of one's life, all these belong to Allah, the Glorious. This call is addressed to the individual and also to the nations.

And since all this belongs to Allah, its distribution and its investment should be regulated in the light of rights established by Him. And since Allah has granted man the leave to sleep, he should therefore take his nap and have recreation so as to be ready to resume his work with fresh vigor next morning. I believe that the greatest right due to one's own self is that one should invest all his means and resources in such a manner as is conclucive to the development of one's faculties and capacities through the providence and grace of Allah, the Glorious, to their perfection so that the object of the creation of man is fulfilled. One of the objects is fundamental—Allah, the Magnificent created man for His service; another object is individual, concerning every single person—all men who have been created are not equal in their individual capacity to the Holy Prophet Muhammad (blessings and peace of Allah be on him) for instance, but each one is obligated to work according to his individual capacity and power for achieving physical, temporal, spiritual and eschatological happiness and honor.

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If one would but reflect and feel the sense of gratitude, Allah, the Sublime, has established these rights of his body, for his person, giving him a large body of directives for his physical as well as spiritual well-being as one's right. He did not say

that He would test man only through hard times. The Lord of glory, at the same time, laid down man's rights so that he may make progress—his rights are established so that he may thus derive benefits, the immediate benefit of security of rights and the long-range benefit of grand results that would thus accure eternally. The declaration of rights by Him has two fold advantage, firstly that of dispelling from the heart of man the fear of making use of Divine gifts without sanction—why should he eat or clothe himself or build a house to shelter himself against sun and rain. God, the Sublime, conceded these rights of man granting him leave to satisfy his these needs. The other basic advantage is that no one has the right to interfere or question why one eats or drinks or lives in his house, as was the case of our reverred elder who when questioned answered back that he ate as he was so commanded by God. A right was thus secured and an objection of the worldly-minded was thus disposed of—the door to human progress and advancement to the utmost point of perfection was thus opened. The rights of others were next secured—a beautiful cultural pattern being thus on the way. If such a cultural pattern were really established as it had been during the day of the Holy Prophet (blessings and peace of Allah be on him) and for some 300 years later, the world would experienced a magnificent revolution compared to which the Russian revolution would pale into insignificance and look as puny as a fly against an elephant. Allah, the Magnificent says He has made man for His service. If we honor all the requirements and etiquettes of His worship we shall then become a people who will in terms of the verse ذلك دين القيمه never suffer degeneration and decline nor face disintegration and annihilation.

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If you observe the guidelines communicated through these two short verses you will become a nation of world teachers and guardians, everabiding.

A study of our history shows that the Companions through

association with the Holy Prophet (peace and blessings of Allah be on him) in the first century, through his spiritual grace, and their latter generations through the beneficial influence of the Companions learnt the lesson of steadfastness. They imbibed also the spirit of worshipfulness in addition to the spirit of Zakat, that is, the spirit of service. Thus they rendered all the dues of Allah, the Excellent, in the manner that was pleasing to Him whether these dues concerned their own persons or their wives and children or their parents and kinsfolk or their neighbors or their fellow-residents or fellow-beings sharing their world, with the result that they became world - benefactors and elite of God and guides to His ways and providers of the means of nearness to Him. Even the bigoted enemy was constrained to recognize them as world benefactors.

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Why and how they became such is a question that arises. God, the Glorious, says they become so by implementing the directives given them by Him in the Holy Quran; they did not have in them pride and self praise, self opinionativeness and show-off. They had found a new life through immersion in God, for, they had accepted death for themselves. They were grounded in the truth that there is no chance of progress even in this world without seeking to cultivate the love of God. They also had learnt to appreciate the truth that a people who disregarded the rights of mankind defined by Allah, the Magnificent, could never prosper. Since they had understood well this truth they qualified for this reward and it is a splendid reward that has been held forth.

This is the faith of the community that is ever-abiding, that is secured against the typhoons of decadence, referred to here—the faith that is entrenched in steadfastness and prayer and Zakat.

May Allah grant us all the ability to understand His commandments and to worship Him in the manner He expects as to render obedience to Him and become His true and firm

and perfect and genuine servants with nothing of our ego being left. May we, for His sake and by His leave, seek self-annihilation and self-negation through immersion in Him and receive from Him a new life, a life of love and warm-heartedness and a life of philanthropy. When rendering our Zakat dues may we regard the basic teaching that everything belongs to Allah and a its investment and expenditure cannot be made except by His command and in terms of the rights allocated by Him and in pursuance of it render to every body his due as fixed by Him so that no disappointment, discontent, hatred and revolt is left in the world and all gather together as one brotherhood under the feet of their Lord - and may we be deserving of the pleasure of Allah, the Glorious, and may this world be a paradise for us and may Allah, the Magnificent, also make for us in the hereafter provisions of a heavenly life !

Eng : A. G. Soofi.

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THE FATIHA

(By the Promised Messiah)

Here in the chapter Fatiha, Allah, the Excellent, set down His four attributives, namely, the Lord of Universal Providence (Rabbil alamin), "The Gracious (Rahman), the Beneficent (Rahim), the Master of the Day of Judgement (Malik-i-yaumiddin), giving priority to the attributive Lord of Universal Providence (Rabbil alamin), next mentioned the attributive Rahman and then the attributive Rahim and last of all the attributive Malik-i-yaumiddin. Why did God, the Supreme, make this array? The point underlying it is that this disposition of these four attributes is in a natural order and in their actual working the attributes express themselves in this very manner. In its detail, it would be observable to an intelligent mind that God's grace takes four shapes in the world-the foremost grace is the most universal, that absolute benevolence that is continually embracing every animate and inanimate from the highest heavens to the earth and the very being of each thing from non-existence and then its maturity into perfection is due to this grace and no animate or inanimate is outside its purview ; all bodies and souls owe their emergence to it, everything received and is receiving from it its nourishment. This grace is the very life of the entire universe and were it cut off for one moment, the entire universe would perish. And if it were not there, nothing of the creation would have been in existence. It has been termed Rabubiyyat in the Holy Quran and it is thereby that God has been called Rabbilalamin, the Lord of Universal Providence as He has said in another place

وھو رب کل شیئی

i. e. God is the sustainer of everything and nothing in the universe is out of the sphere of His providence". (Al-Quran 8 : 165)

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Rabbil-alamin

It is therefore, that in Surah Fatiha, God put the attributive Rabbil-alamin at the head of the attributes of beneficence when he said Al hamdu lillah-i-Rabbilalamin (all praise is due to the Lord of Universal providence). He did so because the attribute of universal providence takes priority in the natural order of Divine attributes of benevolence, both in manifestation, it being the foremost, as well as, in the universality of benficence, it being the most extensive, covering as it does everything, animate and inanimate. The next to it, the second category of grace which is general, is graciousness (Rahmaniyyat) the difference between the two being that the former is an all-embracing providence by means of which the entire universe is in existence and the latter is a special eternal grant which extends to the animate. In other words the special indulgence of the Divine towards the animal kingdom has been called the general grace. The characteristic of this grace is tnat it extends to every member of the animal kingdom without reference to any merit or right of any of them, and in accordance with their respective requirements, nor being the reward of any duty performed by them. It is beceuse of this grace that every sentient being is living, working, eating and drinking, secure against afflictions, with his wants well-satisfied. And it is because of this grace that for every animate and for the survival of his species, all the requirements of life are available. It is by the blessing of this grace that all that the souls require for their physical culture has been provided and for the souls that require spiritual development besides physical culture, that is they are gifted with spiritual faculties, they have been from earlier times receiving the Word of God at the hour of their need. In short, through this grace of Rahmaniyyat man enjoys accessibility to millions of his wants. For his residence he has the surface of the earth, for light he has the moon and the sun, for breathing he has air, for drinking there is water and for eating there is a large variety of food-

stuffs and for treatment of ailments, innumerable medicines and for wearing, different kinds of apparel and for guidance, there are Divine scriptures. And none can say that these are in return for his actions, that he had been engaged in virtue in a previous birth, to reward which God granted all these innumerable gifts to mankind. It is evidently an established fact that this grace that is operating for the well-being of thousands of animates is a grant unrelated to any entitlement in respect of the work of anyone; it is but the high tide of Providential mercy to enable every animate to reach his natural goal and to satisfy all the urges inlaid in his nature. The function of eternal indulgence through this grace is to take care of the wants of all men and animals and of what is good for them and what is harmful to them so that they may not perish and their capacities may not stay dormant. That the Divine being possesses this attribute in His person is manifestly clear from a study of the laws of nature. No sensible person would question the fact that all these objects like the moon, the sun, the land the elements that are to be found in the universe as the mainstay of life originate from this very grace and every animate, man and beast, believer and disbeliever is benefiting thereby, according to his respective needs and not a single animate is outside their scope. This grace is called Rahmaniyyat in the Holy Quran and by virtue of this attributive Rahman is the Divine name occurring in Surah Fatiha after His attributive Rabbilalamin in the words 'Al Hamdu lillah-i-Rabbil alamin Ar-Rahman". In quite a few other passages of the Holy Quran this attributive finds mention.

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One of these is :

اذا قيل لهم اسجدوا للرحمن قالوا وما الرحمن

(Al-Quran 25 : 61).

"When the disbelievers and the irreligious and the atheists are told to prostrate themselves before Rahman they in contempt of Rahman retort with the query "What is Rahman". (In answer

He says) Rahman is that Being Who sheds manifold blessings and is the origin of perpetual good, Who made mansions in the heavens, placed in them the sun and the moon which, in giving light, discriminate not between believer and disbeliever; that Rahman made for you, that is, for mankind, day and night that alternate each other so that the seeker of insight into the Divine may benefit by these subtleties of wisdom and be relieved from the darkness of ignorance and indifference. And one who is disposed to give thanks for benefits received may do so. The true worshippers of Rahman are those who walk the earth with tolerance and when the ignorant accost them with harsh words they answer in mild language in return for abuse and assume Rahmani (gracious) conduct, for, the Rahman benefits His creatures, good and bad, without discrimination through the sun, the moon, the land and other innumerable boons." In these verses, God the Excellent, has thus made it very clear that the word Rahman is applicale to Him in the sense that His mercy is extending to every one, good and bad, without distinction. He has, in the same strain, pointed out to His general benevolence in the verse:

قال عذابی اصیب به من اشاء ورحمتی وسعت کل شیئی

"I afflict with punishment whomso I find has merited it while my mercy encompasses everything". (Al-Quran 7 : 157)

Again He says in another place

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قل من یکلؤکم باللیل والنهار من الرحمن

"Tell the disbelievers and the disobedient that if God did not possess the attribute of Rahmaniyyat, then it would have been impossible for them to escape His punishment." (Al-Quran 21 : 43) That is, it is because of His Rahmaniyyat that He gives respite to the disbelievers and the dishonest. In yet another place, He points to this Rahmaniyyat (general mercy) "Ask the disbelievers and the disobedient if they have not seen the birds above their heads flying at times with their wings extended and at others with their wings drawn close; who keeps them from falling except the

Rahman?" In other words, the grace of Rahmaniyyat is so widespread that of the animate even birds which hardly fetch more than a penny or two or three sail in the vast river of its beneficence joyfully and happily. Since this grace is second in order after Rabubiyyat (universal providence), because of this, Allah, the Most High, mentioned His attributive Rahman after the attributive Rabbilalamin, to preserve the natural order thereof. The third category of grace is the special benevolence. The difference between this and general benevolence is that it is not incumbent on the recipient of the former to make his conduct virtuous in order to attract it and to pull his self out of the darkness of barriers or that he should exert himself and put in any kind of effort. On the contray, as we have said before, God the Most High, extends this grace to every animate to the extent of his requirements without a request or an effort on his part. But, for special benevolence, effort and exertion and purification of heart and prayer and humble attitude, earnest direction of the mind to Allah and every kind of striving appropriate to the situation are a must. And one who seeks this grace receives of it.

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It attends those who work hard for it. Its presence is evidenced through a study of the laws of nature. It is very clear that those who strive in the way of God and those who are indifferent can not be equal. Without doubt those who strive in the way of God with truthfulness of heart and keep away from every kind of darkness and mischief, a special mercy attends them. Because of this type of grace God, the Most High, has the attributive Rahim according to the Holy Quran. And because of this attribute of Rahimiyyat being special and bound up with conditions, it is second in order after the attributive Rahman. For the Divine attribute Rahmaniyyat made its appearance first and it was because of this natural order that it was placed after the attribute Rahmaniyyat in the Sura Fatiha in the words Ar-Rahman-ir-Rahim. The attribute Rahimiyyat finds mention in several passages of the Holy Quran as, for example

it is said in one place

و كان بالمومنين رحيما

"the Rahimiyyat of Allah is especially reserved for the believers, the disbelievers i.e. the dishonest and the rebel having no part in it." (33 : 44) It is noteworthy here how God has reserved the attributive Rahimiyyat for believers but He did not at any point reserve Rahmaniyyat for the.....and did not anywhere say that He was Rahman for the believers. In fact the compassion that is especially for the believers has been called Rahimiyyat every time. In another place He says

ان رحمة الله قريب من المحسنين

"The Rahimiyyat (compassion) of Allah is very close to those who practice virtue." (Al-Quran 7 : 57)

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Again He says

ان الذين آمنوا والذين هاجروا و جاهدوا فى سبيل الله

اولئك يرون رحمة الله والله غفور الرحيم

"Those who believed and left their homes or their personal desires for the sake of Allah they have high hopes of Allah's mercy and Allah is exceeding Forgiving and Compassionate". (Al-Quran 2 : 29)

In other words the grace of His compassion (Rahimiyyat) attends those who desesve it. There is hardly a person who sought it and was disappointed, who became a lover and the beloved did not give Him a compassionate glance.

Malik

The fourth category of grace is the most special grace. This grace does not respond to effort and exertion alone. In fact, its manifestation and its operation call first of all for a total negation and utter annihilation of this entire universe of means which indeed is a very narrow and dark realm and the perfect might of the One and the only God should openly and without the slightest factor of normal means, project its glitter in its full splendour. For, in this last of graces which is the culminating point of all graces, the addition and the excellence

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that human wisdom can devise is that it should be fully refulgent and clear without a doubt or reservation or imperfection, inasmuch as there should be no questien about the deliberateness on the part of the Gracious nor about the genuineness and fulsomeness of grace as a mercy. In fact the munificence of the Eterual Master who made the generous grant should become manifest like daylight. At the same time the recipient of grace should feel and realize with the highest degree of certitude that it is indeed the Sovereign of the Kingdom who is bestowing on him, by His leave and command and special authority deliberately, a mighty favour and a highly luscious honour, that in reality he was receiving full and lasting reward of his good deeds which is superfine, of top quality, a choice and lovely gift, free from any kind of test or trial. The grant of such perfect, lasting, superfine, lustrous maxi-grace is contingent on the subject's migraation from this imperfect and dim and dense and narrow and depressing and impremanent and unstable realm. For, this grace is the peak of the supreme manifestatihns calling for a naked view of the beauty of the true Benefactor appearing as an objective certainty to the extent that transcends every degree of open expression and exhibitiveness and certitude, disdaining the slightest intrusion by normal causative means, with every shade of perfect cognizance taking shape from the potential into the actual and also the grace should be so transparent and clear in its factuality as to have been certified by God Himself that it was free from the film of every trial and test. This grace should further embody the highest and the finest pleasures the pure and perfect quality of of which should so completely and fully and irrevocably enwrap the man's heart and soul and inside and outside and body and frame and life holding his every spiritual and structural power in such complete and enduring grip as to be beyond imagination both rationally as well as fancifully. And this world which is imperfect in essence and dimly shaped and has perishable pleasures and is illusory and narrow-shaped cannot bear those supreme flashes and clearest lights and eternal gifts and the full-fledged ever-

lasting refulgences cannot find accommodation in it. In fact another realm is required for its display, totally free from the darkness of normal means and is the holy venue for the manifestation of absolute and pure might of the Overpowering Unique Lord. Yet a foretaste of this most special grace is granted to those perfect men who pace the path of righteousness in full consciousness, bending down towards God wholly, travelling far away from their personal inclinations and desires. For, they die before death overtakes them and though they are in this world, they actually have their abode in the hereafter, when they cut themselves off from the temporal means and making a breakthrough human habits turn their faces altogether away from others than Allah; they take to the way that is out of the way. Therefore, the Generous Lord too treats them in like measure and goes out of His way in projecting to them His special lights which cannot be manifested to others except after death. In brief, because of reasons given above, they receive a modicum of the most special lights in this very existence and this grace is the most exclusive of all and the very acme of graces, its recipients attaining to the apex of beatitude and everlasting felicity, the mainspring of all joys and whoso was denied this was consigned to everlasting hell. By virtue of this grace Allah has named Himself Malik-i-yaumiddin in the Holy Quran. The word Din with (a) alif and (L) lam (preceding it) significantly indicate the perfect *jaza* (requital) as detailed in the Honored Qnran. That perfect requital, however, calls for a perfect manifestation of the total Divine sovereignty (exercise of power to award requital) which is contingent on the extinction of the whole temporal structure. This point has been made in yet another reference.....

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Excellent Lord. All comfort and joy and requital and reward will openly and clearly be seen as emanating from God, with no

"On that day the Divine Providence will manifest itself independently of the normal temporal media and it will be evident and observable that everything is extinct except the

screen and barrier in between, nor will there be left any room for any doubt. Those who had withdrawn themselves from worldliness for His sake, will find themselves in a perfect state of felicity covering their bodies and lives and their exterior and interior, leaving none of their limbs outside the benefice of this towering happiness.

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Here the word Malik-i-yaumiddin (the Master of the day of judgement) also means that on that day every comfort and torment and pleasure and pain that mankind will experience shall originate from the Divine Being and He will be in truth and in fact the sole Lord of dispensation in reality, that is on His accession or secession will depend eternal happiness and everlasting misfortune, in the sense that those who had believed in Him and subscribing themselves to Divine Unity had dyed their hearts in His pure love, the lights of the mercy of that Perfect Being shall descend on them clearly and manifestly and those who did not enjoy faith and Divine Love they will be denied this pleasure and comfort and shall roll in painful torment.

These are the graces that we have written down in detail. It is now clearly important that the attributive Rahman should take precedence over the attributive Rahim; it also satisfies the requirements of ripe eloquence. For, a glance at the Book of Nature first encounters the universal Providence of God, next His Rahmaniyyat (Graciousness) and then His Rahimiyyat (Compassionate mercy) and finally His attributive Malik-i-Yaumid Din (the sole dispenser of reward and punishment) and the excellence of elegance requires that the order of priorities in the Book of Nature should be reflected in the Book of Revelation. Reversal of the natural order in narrative is tantamount to reversal of the law of nature and the natural order. It is an essential requirement of the order of the narrative that it should be consistent with the order of nature so as to be its reflection and whatever has natural and factual priority should have the place of precedence. The verse under reference enjoys the highest

beauty of narrative; it is also a true picture of the order as it naturally obtains, with its adherence to the style of expression that is so plainly visible to men of insight in the cosmic system. Is it not the straightest approach that the Divine gifts should be grasped in the Book of Revelation in the same order as they occur in the Book of nature? To find fault with such fine and wise arrangement is therefore manifestly the tendency of those who have lost altogether both their sight as well as their insight.

The evil-interpreting eye be gouged, for merit appears to it as demerit.

(Barahin-i-Ahmadiyya pp. 371-382 footnote 11)

Eng : A. G, Soofi

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MIGHTY SIGNS–

شاتان تذبحان

(Two goats will be slaughtered)

By Ch. Ali Mohammad B.A.,B.T.

It is the age of disbelief, it is the age of belief. It is the age of atheism and materialism, it is the age of monotheism and spirituality.

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It is the age in which God is declared "Dead", it is the age in which God is declared a *Living* realiity.

It is the age where miracles are absolutely denied, it is the age where miracles are performed and witnessed.

Disbelief in the existence of God, nay, flouting the very name of God and its eradication from the world caused a prophet, a representative of God to be raised in the modern age. Hazrat Mirza Ghulam Ahmad of Qadian, India, (on whom be peace and blessings) was commissioned to be the reformer of this age (1835-1908). As a deputy of the Holy Prophet (peace and the blessings of God be on him) and his most faithful servant, Hazrat Mirza Sahib declared himself to be the recipient of revelation from God. For instance, he received a revelation from God which is couched in two Arabic words شاتان تذبحان. He published this revelation in his famous book, "The Barahin-i-Ahmadiyya". Literally the revelation means that two goats would be slaughtered. As a matter of fact, it was a grand prophecy foretelling the murder of two of his disciples. The prophecy was published in 1880 but for 22 years nothing happened which could allude to its fulfillment.

Meanwhile, the fame of Hazrat Mirza Sahib, as the Promised Messiah and Mahdi reached beyond the frontiers of the British Indian Empire.

Hazrat Sahibzada Abdul Latif

Hazrat Sahibzada Maulvi Abdul Latif was born in 1848

at Sayyadgah in Khost, Afghanistan. The family to which he belonged was one of the most highly respected ones in Afghanistan and was held in great esteem by the rulers of the country. Hazrat Sahibzada was brought up under the most favourable conditions. He belonged to a very learned family in the area and qualified himself in all the branches of knowledge. He undertook a long journey to India in search of higher knowledge. On his return to Afghanistan, Amir Abdur Rahman Khan bestowed royal honours on him, appointed him as his adviser on religious affairs as well as tutor to Prince Habibullah Khan.

His fame as a great luminary attracted a large number of students and followers from all parts of Afghanistan and Sayyadgah became a centre of learning.

Prince Habibullah Khan succeeded to the throne on the death of his father in 1901. He held a coronation Darbar on October 3, 1901 which was largely attended by the nobles and dignitaries of the State. The honour of performing the investiture fell to the lot of Sahibzada Abdul Latif, the tutor and advisor to the new King.

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In 1893, the British Indian Government of Afghanistan agreed on the delineation of the frontier between the two countries. The British delegation was headed by Lord Mortimer Durand and the Afghan delegation was headed by Khan Shirindal Khan the Amir's cousin who was assisted by Sahibzada Abdul Latif of Khost. The Amir Abdur Rahman Khan accompainied the delegation for a number of miles from the city. The two delegations would meet in a friendly atmosphere, at night, after the day's work was over and exchanged views. One day Sayyad Chann Badshah, an Ahmadi clerk of the British delegation, spoke of Hazrat Mirza Ghulam Ahmad of Qadian to Sahibzada Abdul Latif and of his claim as the Promised Messiah and Mahdi. The Sahibzada himself was the recipient of Divine revelation. He was thorougly convinced that it was time for the Promised Messiah to appear. The Sahibzada became keenly

interested in the matter and asked some searching questions about the claimant. The Sayyad Sahib gave the book, "Aina-i-Kamalat-i-Islam" for the Sahibzada's perusal. Before it was morning the Sahibzada had gone through the greater part of the book and was deeply impressed by it.

After discharging his political duties in connection with the Durand Line, the Sahibzada returned to Kabul. He asked his trusted disciple-Abdur Rahman, to proceed to Qadian in the Punjab and entrusted him with the task of sending a daily report about the Promised Messiah and Mahdi. Accordingly Maulvi Abdur Rahman thoroughly imbibed the spirit of Hazrat Ahmad's teachings. Jehad with the sword against unbelievers was a popular theme with the Muslim masses in those days. But according to Ahmadiyya belief Jehad with the sword against the British was probibited because they did not interfere in the religious affairs of the Musllims who lived in peace under their rule. But the Amir Abdur Rahman Khan had in those days written a treatise in favour of Jehad with the sword against the British. Abdur Rahman, Sahibzada Abdul Latif's disciple, now an Ahmadi, took with him to Kabul some copies of a pamphlet published by Khwaja Kamal-ud-Din, an Ahmadi pleader and openly talked of the irrelevance of armed warfare to promote Islam in India. The Amir became enraged at hearing the news and ordered Abdur Rahman to be arrested and imprisoned. When it was established that he was really a follower of the Qadiani Messiah and was against the doctrine of Jehad he was declared a heretic and as such, was sentenced to death by strangulation. This was the first martyrdom that an Ahmadi suffered in Afghanistan. According to the prophecy of the Promised Messiah one 'goat' had been slaughtered. By this time Sahibzada Maulvi Abdul Latif carefully perused some of Hazrat Ahmad's writings and became thoroughly convinced of the truth of all his claims.

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In October 1902 he requested Amir Habibullah Khan for leave to proceed on pilgrimage to Mecca. This the Amir

granted with pleasure and offered a handsome amount of money for the expenses. When the Sahibzada reached Lahore in October 1902 he learnt that the, then, Turkish Government had put an embargo on pilgrims coming from India on account of the outbreak of bubonic plague in the country. Sahibzada Maulvi Abdul Latif availed himself of this opportunity to pay a short visit to Qadian. Accompanied by his two disciples, Maulvi Abdul Jalil and Sayyad Abdus Sattar, the Sahibzada left Lahore for Qadian. The party decided to travel from Batala io Qadian on foot and went straight to see Hazrat Maulvi Noor-ud-Din. They told him that they had come from Khost in Afghanistan.

Hazrat Maulana Noor-ud-Din asked the party about Sahibzada Abdul Latif. One of the party said, "He is sitting facing you". Hazrat Maulana Noor-ud-Din then stood up and so did the Sahibzada. They embraced each other and then sat down for a talk. When the Promised Messiah entered the Mosque (Masjid Mubarak) for his mid-day prayer, the Sahibzada kissed his hands with deep fervor. The Promised Messiah instructed the superintendent of the guest-house to make special arrangements for food and lodgings of the guests.

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His stay in Qadian

The Sahibzada performed his five daily prayers in the Mosque and sat close to the Promised Messiah (peace be on him). He accompanied him in his morning and evening walks. Maulvi Ahmad Noor Kabuli related later that after his return from evening strolls the Sahibzada would not dust his feet and shoes until he felt sure that the Promised Messiah had dusted his feet and shoes in his own house. Qazi Muhammad Yusuf of Peshawar related later that the Sahibzada Abdul Latif recited the Holy Quran in the courtyard of the guest-house so loudly that people of the neighbourhood could clearly hear his recitation.

One day the Sahibzada Sahib asked Sayyad Muhammad Sarwar Shah to accompany him to the Mosque. On entering

the Mosque the Sahibzada doubled his blanket and asked Sayyad Shaib to sit on it and himself took his seat just before him in a respectful manner. Said the Sahibzada, "Dear Sayyad Sahib, I presume that the Promised Messiah is the very picture of the Holy Prophet (peace and blessings of Allah be on him). There seems to be hardly any difference between the two. I feel that .the mantle of the love of the Holy Prophet has completely covered him" (the Promised Messiah). Hazrat Maulvi Sarwar Shah recited a couplet of the Promised Messiah which runs thus :

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من فرق بینی و بین المصطفی ـ فما عرفنی و ما رأی

"Whoever set me apart from the Holy Prophet he had not identified me, he had not even seen me".

One day the Sahibzada Sahib requested Hazrat Maulana Noor-ud-Din to instruct him in some of the traditions from the Bukhari Sharif. The Maulana said, "Sahibzada Sahib, you being so well-versed in this branch of knowledge where is the necessity of reading Hadith with me"? But the Sahibzada persisted in his request and the Maulana taught him a few traditions. The Sahibzada told his disciples later that his aim was to regard himself as one of the pupils of Hazrat Maulana Noor-ud-Din who, he said, would succeed the Promised Messiah as his first Khalifa.

The Promised Messiah (peace and blessings be on him) started on a journey to Jhelum on January 15, 1903. The party that accompanied the Promised Messiah included the Sahibzada as well. In fact, the Sahibzada Sahib let slip no opportunity of keeping company with the Promised Messiah (peaee be on him).

Back to Kabul

Towards the close of the month of January, 1903, the Sahibzada asked leave of his spiritual Master to return to Kabul, which was granted after a few days. On the day of departure, the Sahibzada keenly felt the pangs of separation. The Promised Messiah (peace be on him) went out of the town to see him off

as far as the canal bridge. The Sahibzada Sahib then threw himself at the feet of his Master and wept bitterly. The Promised Messiah told him to rise but the Sahibzada kept holding his feet. Upon this the Promised Messiah said, "Obedience is far higher than respect". Hearing this the Sahibzada immeditely stood up and then embranced his Master.

Brief Stay in Lahore.

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On reaching Lahore he put up in a small Mosque although he could stay with some of his well-to-do friends. One day he was invited to a banquet by a wealthy friend and when the Sahibzada sat for the dinner, he instantlv withdrew his hand from the plate and left the house. When asked the reason why he had not touched the food he said that it was not food but filth. On investigation it was found that the host was a great money-lender. Obviously his wealth was mere filth. During his return journey he received the revelation, "Go thou to the Pharaoh". Again he received another revelation, "Offer thy head in the way of God". He often remarked that the land of Kabul demanded his head. When he reached Bannu, he looked after his lands there. Then he wrote a letter to his disciple Muhammad Hussain, Commander-in-Chief of the Afghan forces, telling him of his return and giving him a detailed account of the claims of Ahmad of Qadian, and asking him to inform the Amir of his return at an opportune moment. He received no answer. Sardar Nasrullah Khan, the Amir's brother, had a grudge against the Sahibzada on personai grounds. He managed to secure these letters and presented them to the Amir and poisoned his mind.

A little later the Sahibzada Abdul Latif reached his native village and formally informed the Amir of his return. The Amir issued orders for his arrest. One day the Sahibzada was sitting in his village mosque and was seen rubbing his wrists over and over again. When asked the reason he said, "You will come to know the reason this afternoon". When he came to the

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mosque for his late afternoon paryer, he was arrested and handcuffed by the police. Before his arrest the Sahibzada took care to bury his note-book containing memoranda of his dreams, visions and revelations, in a corner of his house.

The Sahibzada was escorted to Kabul under guard and produced in the Amir's court. The Amir imprisoned him in the Arak Fort and later persuaded him to dissociate himself from the Punjabi Mahdi's movement on promise of forgiveness and higher royal honours. But the Sahibzada rejected all the wordly temptations offered to him by the ruler. He emphatically declared that he had joined the Ahmadiyya Mevement on the strength of his personal intimate knowledge of the claimant. There was therefore no question of his renegation. He was firm as a rock in his beliefs and was prepared to sacrifice anything and everything, even his wife, and his sons for the sake of his beliefs. He requested the Amir to arrange a religious debate between himself and the clergy. This the Amir granted with pleasure. The Sahibzada was pitted against nine selected clergy of the court with a hostile Doctor Abdul Ghani of Gujrat (India) as arbiter. The controversy raged around three topics:

(i) Death of Jesus Christ.
(ii) Truth of the Promised Messiah's Claims
(iii) Irrelavance of Jehad with the Sword.

Written papers were read out and exchanged between the parties. The combined knowledge of the clergy proved no match to the invincihle arguments of the Sahibzada. Had the proceedings of the debate been faithfully presented to the Amir he might have arrived at a just conclusion but only the clergy's own version together with the prejudicial remarks of the arbiter were presented to him. Without going through the papers the Amir confirmed the finding of heresy against the Sahibzada and sentenced him to be *stoned to death.*

On the 14th of July 1903. the Sahibzada was escorted to an old graveyard, the Amir, nobles of the court, the Qazi and all citizens joining the procession. The Sahibzada was buried to his waist

in a pit. The Amir gave the last chance to the Sahibzada to save his life by renegation but he found him adamant as before. The Qazi then threw the first stone, next the Amir and then there was a hail of stones from all sides until the body of the Sahibzada was covered beneath a heap of rocks. His martyrdom was witnessed by a large crowd. The corpse lay under the stones and was strongly guarded by the police.

Sayyad Ahmad Noor a faithful Ahmadi disciple of the Sahibzada removed the body frcm under the heap of stones, under cover of darkness, and buried it in a graveyard nearby. After a few days it was re-exhumed and carried to the native village of the Sahibzada. When Muhammad Ajab Khan of Zaida, Peshawar district, learnt that the Sahibzada had been properly buried in his native village, he raised a stone structnre on his grave. By and by the grave came to be visited by the neighbouring populace. When Sardar Nasrullah Khan came to know of it, he ordered the Governor of Khost to remove it for secret burial elsewhere.

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This was the second martyrdom which completed the fulfillment of the prophecy. The two 'goats' were slaughtered. Their only fault was that they believed what they thought was right. "Ah! What a wicked deed was done on the soil of Kabul!" Says the Promised Messiah, "The Land of Kabul will witness the sweet fruits this martyrdom will bear. This murder will not go unpunished. Poor Abdul Rahman of my Jamaat was already mercilessy put to death. God kept silent but seeing this other murder He will not remain silent any more. Dire consequences will follow..... Prince Abdul Latif met his destined martyrdom but the reqital of the tyrants still remains.

انه من يات ربه مجرماً فان له جهنم

لا يموت فيها ولا يحيى

'Verily, he who comes to his Lord a sinner.....for him is Hell; he shall neither die therein nor live' ". (The Holy Quran 20 :75)

The Amir, Habibullah, caused to die a believer the like of whom, it is vain to seek on the soil of Kabul. O Abdul Latif thousands of blessings on thy soul! Thou set an unparalleled example of sincerity in my very life-time".

(Tazkiratush-Shahadatain P. 47)

The Requital

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(1) Habibullah Khan, the Amir of Kabul, was directly responsible for the murder of this innocent believer. He was granted a lease of life for sixteen years to repent of his sin but he did not. At long last, he was found murdered in his own tent at Jalalabad on February 20, 1919 and was succeeded on the throne by his son Amanullah Khan. The Shinwari rebels stoned his grave in Jalalabad and broke to pieces its frame-work.

(2) Nasrullah Khan (Amir's brother) was foremost in bringing about trouble on Sahibzada Abdul Latif. He caused the body of the martyr to be removed from the grave at Sayyadgah and had caused it to be in interned in an unknown locality. Immediately after the death of Sahibzada Abdul Latif, cholera broke out in Kabul. Mr. F.A. Martin, author of "Under the Absolute Amir", writes on page 20, "Sardar Nasrullah Khan, who was, of course, obliged to remain in his city Palace, since the Amir did not go away into the country, spent most of his time on his prayer-carpet, so I was told by those who were with him, when his favourite wife got cholera and died. He was described as being almost mad with grief at her loss and fear of the disease attacking him next".

In 1919, after the murder of Habibullah he proclaimed himself king of Afghanistan but was soon arrested, put in chains and placed in solitary confinement and later smothercd to death.

(3) Dr. Abdul Ghani of Gujrat who acted as arbiter in the controversy between the clergy of Kabul and Prince Abdul Latif held a high rank in the Kabul court but fell into disgrace, was put in prison where he remained for eleven years and was later banished to India. He died a pauper in his home town, Gujrat.

(4) Qazi Abdul Razzaq, the Leader of opposition in the controversy also fell into disgrace in 1917. He was flogged in the court and then left the country for an unknown destination. The cholera epidemic claimed a heavy toll of life in Kabul in 1903. Thousands of people died of the disease. Never before was there witnessed such a heavy loss of life in the capital.

Earlier Amir Abdur Rahman Khan who was responsible for the murder of Abdur Rahman, his namesake, was stricken with paralysis on September 10, only three months after the murder in 1901, of Maulvi Abudr Rahman.

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In Memorium
The Late Dr. Yusuf Shah

(By Muhammad B. Ameen, Nigeria)

The late Lt. Col. Al-haj Dr. Muhammad Yusuf Shah came to Nigeria in 1961 to establish the first Muslim Clinic, the Ahmadiyya Dispensary at 28, Payne Crescent, Apapa, Lagos. He could not have left a better and more valuable legacy to Nigerians in general and the Ahmadi Muslims in particular, for hundreds of the sick who were healed are examples of the work of a true great Muslim Missionary in the service of God and humanity.

May the Merciful Allah bless his soul, bless his bereaved family. "Certainly to Allah we belong and to HIM shall we surely return".

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Quran and Prophet Jacob's Eye-sight

By Hussain M. Sajid

Dammasch State Hospital, Wilsonville, Oregon, USA.

"The Quran is literally the word of God and possesses the quality of being alive, as the universe is alive," remarked Chaudhri Zafrullah Khan in his very great book 'Islam, Its Meaning for Modern Man', p:86. It is an ocean of wisdom and every person from any race or life derives benefits according to his abilities to explore and ponder. Every effort reaps its own reward. It contains codes for moral guidance for everyone on the face of this earth, past, present and future man alike.

"The Quran speaks at every level; it seeks to reach every type of understanding, through parables, similitudes, arguments, reasoning, the observation and study of the phenomena of nature, and the natural, moral, and spiritual laws. (18:55; 39:28; 59:22). The world is dynamic and so is the Quran. Indeed so dynamic is the Quran that it has always been found to keep ahead of the world and never to lag behind it. All research into the past and every discovery and invention in the future will affirm its truth (41:43)". (1 bid p:86) To cite an example is the story of the Prophet Jacob. His eyes became white during the period of grief for his departed son Prophet Joseph. After many years Joseph sent the messenger with the instruction ' Go with this shirt of mine and lay it before my father, he will come to see" and "when the bearer of glad tidings came he laid it before him and he became enlightened. (Ch. 12: 85, 94 & 97). It is generally agreed that when Joseph's shirt was laid before Jacob, the conviction that Joseph was alive which, being based on revelation, was previously only a matter of faith, now became converted into factual knowledge. But "it is not possible to set forth at any time the whole meaning and interpretation of the Quran or, indeed, of any portion of it with finality. It yields new truths and fresh guidance in every age and at every level.

It is a standing and perpetual miracle (18 ; 110)". A miracle has been hinted at in these verses. If we consider the plain literal meaning the verses state that Jacob regained his eyesight, could perceive light at the time the shirt of Joseph was laid before him.

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That such events do occur is a medical fact. It is well known that in old age the lens of the eye begins to become hard and lose its transparency. Gradually it becomes opaque, salts of calcium deposit within its substance and it appears white. The eye so afflicted loses the perception and projection of light. It is very likely that such physical changes did occur in Prophet Jacob's eyes during the period of grief for his son Joseph. When cataracts developed in his eyes and the pupils were covered by chalky white lenses, it appeared that the eyes have turned white, in other words he had mature cataracts in both eyes. An unoperated cataract may undergo further changes as stated by Bellows, "If the cataractous process is allowed to continue, the products of disintegration may escape, capsule permitting, leaving a shrunken, dry, yellowish lens. Such a lens is said to be hypermature. Occasionally the shrinking process continues, resulting in a loosening of the zonule and subsequent displacement. In some cases the end result of lens disintegration is complete absorption of the material, leaving nothing but a membrane spanning the pupillary area. This phenomenon occurs very rarely in the old and slightly more frequently in the young.

Up to the time of Hess' work at least sixty cases of such "spontaneous healing", i.e. absorption of the cararactous lenses, has been reported. Since then other reports have appeared. The time required for such absorption was ten years to thirty years. In such instances the eyes act like aphakic ones. (Cataract and Anamolies of the Lens, by Bellows. 1944, pages 528-529.)

Duke-Elder also quotes this phenomena "Spontaneous absorptian (of lens) occasionally occurs although the capsule is

apparently unharmed (Ferrer, 1928; Vancea, 1932 and others). Even in old people a cataract may as a rarity be completely absorbed through an intact capsule, either spontaneously (V. Reuss 1900; Ballantyne, 1926; Holloway & Cowan, 1932) or after an iridectomy. (Textbook of Ophthalmology, by Duke-Elder Vol. 3, page 3171, 1941.)

Under the Divine guidance this rare phenomena occured in Jacob's eyes at the time the shirt was brought to him. The cataract got completely absorbed through an intact capsule spontaneously. He became aphakic and could perceive light once again. That miracles do involve material factors is beautifully elaborated by Hazrat Ahmad, Promised Messiah (A,S,W.) "It is true Allah does not perform any act in an unusual way. In reality, He creates material foctors whether we may be aware of those or ignorant, these factors do exist. The miracles such as Shaqq-ul-Qamar or 'Ya Naro Koonie bardan-wa Salama' are not devoid of material elements. Such miracles too are products of subtle phenomenon and based upon true scientific facts. Short-sighted intellectuals and those fond of blind philosophies do not apprehend it. I am surprised that when it is well accepted that the lack of knowledge about an element does negate the existence of such element, then how the ignorant philosophers who are unaware of factual phenomenon responsible for such miracles dare to deny the existence of miracles." (Malfuzat : Vol. I p. 114).

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Quran is a standing and perpetual miracle (18 : 110) and it yields new truths and fresh guidance in every age and at every level. It reasons from the physical and tangible to the spiritual and intangible. Quran abounds in miracles and invites analytic studies and faith based on understanding. "This is a Book that We have revealed to thee, full of blessings, that they may reflect over its verses, and those gifted with understanding may take heed". (38 : 30).

Book Review——

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THE MINARET—a quarterly published by A.P. Kunhamoo for the Anjuman Ahmadiyya, Calicut, Editor Alikoya. Annual subscription Rs. 2.00 only.

We have received two copies of the Minaret Quarterly Vol. 1 No. 1, January 1970. The Anjuman Ahmadiyya, Calicut, South India, is to be congratulated on undertaking to publish this journal for the dissemination of the beauties of Islam and Ahmadiyyat in South India, under the able editorship of Mr. Alikoya, The attempt, on the part of the Anjuman Ahmadiyya, Calicut is highly commendable and deserves encouragement in every respect. The start appears to be promising and we hope no efforts will be spared to successfully continue the work undertaken to enlighten the Dravidian public of South India on the message of Islam and Ahmadiyyat.

The editorial is well written and clearly sets up true and correct interpretation of Islam, Four articles are from the pens of Divinely-guided spiritual Leaders of the Ahmadiyya Community. Articles Confucius, Burial versus Cremation and the date of Jesus' Birth are very informative.

We greet the Quarterly new Jourhal as a welcome addition to the list of Ahmadiyya publications.

Ch. Ali Muhammad
B.A.. B.T.

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